

SELECT
Cases and Tables
with
Prudential Maxims
and other Little
LESSONS of MORALITY
IN
PROSE and VERSE
Equally Instructive & Entertaining
For the use of
BOTH SEXES.

wherein
Their Foibles as well as Beauties are
presented to their View in the fairest &
most inoffensive point of Light

The WHOLE embellish'd with Threescore Original
Designs, expressive of each Subject, neatly engrav'd
on Copper Plates, and publish'd according to Act of
Parliament.

By B. COLE, Engraver.

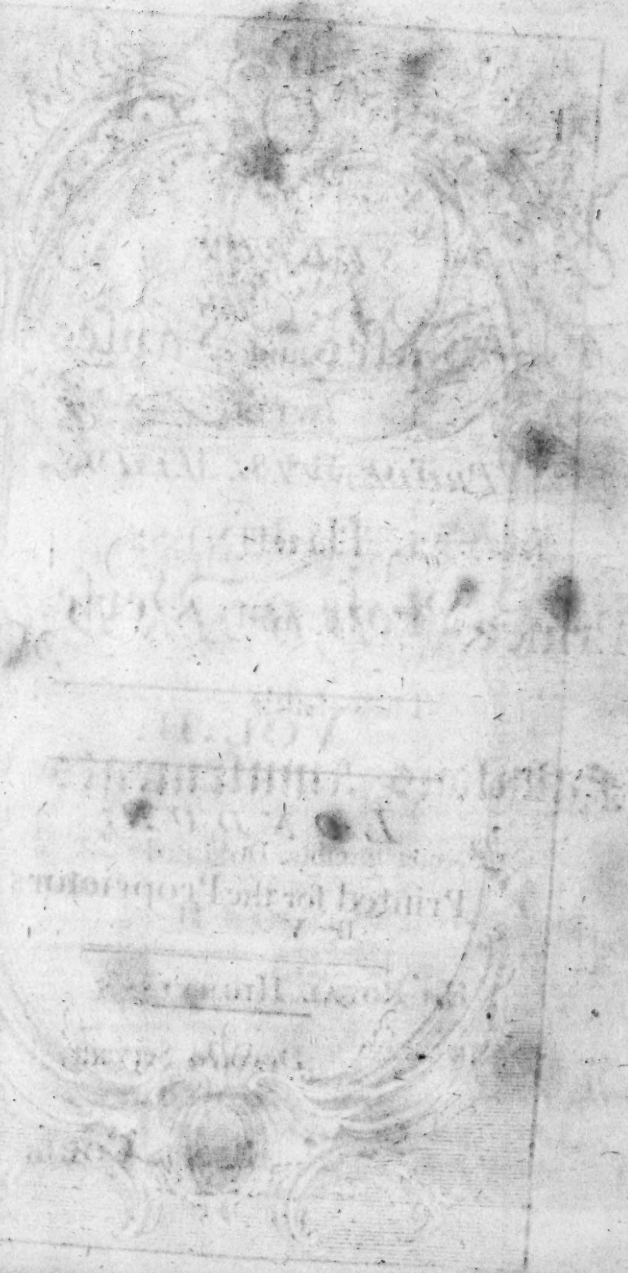
*Truth under Fiction we impart,
To root out Folly from the Heart.*

L O N D O N.

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TO HIS
ROYAL HIGHNESS
Prince *EDWARD*,

These Little
Fabulous Amusements

Are most humbly Dedicated

BY

HIS ROYAL HIGHNESS'S

Devoted Servant,

BENJ. COLE.

THE
P R E F A C E,
Shewing the NATURE and BEAUTY of
F A B L E.

THERE is nothing we receive
with so much Reluctance as Advice:

We look upon the Man who gives it us, as offering an Affront to our Understanding. We consider the Instruction as an implicit Censure; and the Zeal which any one shows for our Good on such an Occasion, as a Piece of Presumption or Impertinence.

For these Reasons, there is nothing so difficult as the Art of making Advice agreeable: How many Devices have both ancient and modern Writers made Use of to render this bitter Potion palatable? Some convey their Instructions to us in the best-chosen Words: Others in the most

VOL. I.

A

harmonious

harmonious Numbers : Some in Points of Wit, and Others in short Proverbs.

But amongst all the different Ways of giving Counsel, we think the finest, and that which pleases the most universally, is FABLE, in whatsoever Shape it appears. This Way of Instruction excels all others, because it is the least shocking, and the least subject to Exception.

Upon reading of a Fiction, we are made to believe we advise ourselves. We peruse the Author for the Sake of the Story, and consider the Precepts rather as our own Conclusions, than his Instructions. This oblique Manner of giving Advice is so inoffensive, that we find the Wise Men of old very often chose to give Counsel to their Kings in FABLE.

The Moral, in short, of an Allegorical Performance, insinuates itself imperceptibly ; we are taught by Surprise, and become wiser and better unawares.

THE
P R O L O G U E
T O
PHÆDRUS'S FABLES
IMITATED IN
E A S Y V E R S E
BY WAY OF
INTRODUCTION.

*Children, like tender Officers take the Bow,
And, as they first are fashion'd always grow.*
DRYDEN.

*Example draws where Precept fails,
And Sermons are less read than Tales.*
PRIOR.

I.

READER, these little pleasant *Tales*
In *easy Verse* display'd,
Are none of mine : I've only dress'd
ÆSOP in MASQUERADE.

II.

II.

No Plan was ever better form'd
Betimes to set Youth right ;
In these gay *Trifles* you will find
Instruction and Delight.

III.

But should our social Beasts and Trees
The *Critick's* Censure raise ;
His Spleen we scorn : A *moral Thought*
In *Fiction* merits Praise.



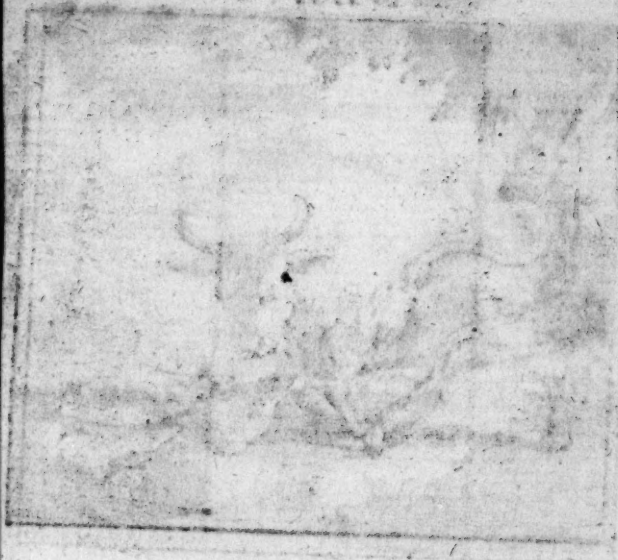
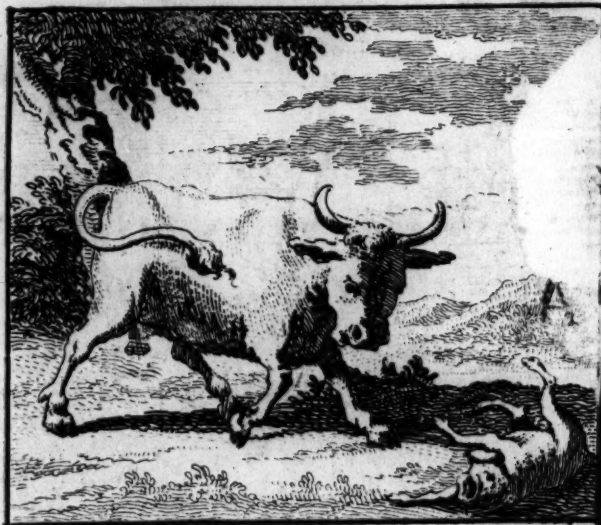


TABLE II.



FABLE. I.



FABLE. II.



J. Mâle delin.

B. Cole fecit

F A B L E I.

The Bull and the Mastiff.

Mastiff (train'd to hostile Deeds)
 Seiz'd a young *Bull*.—The Monarch
 bleeds,
 And roars aloud.—“ Suspend the War;
 “ Nor dare to urge my Rage too far.”——
 “ Thy Rage,” he answer'd, “ I defy;
 “ I'm bred to conquer, or to die.”——
 “ Thy Folly then be on thy Head,”
 The *Monarch* cry'd, and struck him dead.—
As Education rules our Will,
Our future Fortune's good or ill.

F A B L E II.

The Elephant and the Bookseller.

AN *Elephant*, in Days of yore,
 (So *Pliny* says) on Books would pore;
 Visit the Shops, learn'd Volumes spread,
 And make Remarks on what he read.
 A *Bookseller*, who heard him speak,
 And with just Accent mouth the *Greek*,
 Address him thus:——“ Exert your Skill
 “ Against Mankind, I'll pay you well.”——
 “ No, Sir, let *Man* commence the Fray;
 “ *Envy's a sharper Spur than Pay.*”

The APPLICATION to FAB. I.

Art improves Nature.

AS Plants, whilst tender, bend which Way
 you please,
 And are, tho' crooked first, made strait with Ease;
 Yet, if those Plants to their full Stature grow
 Irregular, they'll break before they'll bow.
 Thus Youth, set right at first, with Ease go on,
 And each new Task is with new Pleasure done;
 But, if neglected till they grow in Years,
 And each fond Mother her dear Darling spares,
 Error becomes habitual, and we find
 'Tis then hard Labour to reform the Mind.

The APPLICATION to FAB. II.

Merit creates Envy.

*C*ensure will blame; her Breath was ever spent
 To blast the Laurels of the Eminent.
 'Tis the Sublime that hurts the Critic's Ease;
 Write Nonsense, and he reads, and sleeps in Peace.
 He who would free from Malice pass his Days,
 Must live obscure, and never merit Praise.

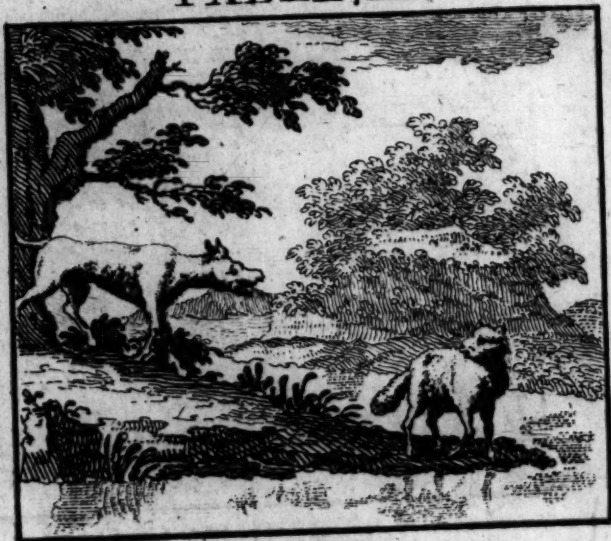
FABLE



THE END



FABLE, III.



FABLE, IV.



J. Mallet delin.

B. Cole sculp.

F A B L E III.

The *Wolf* and the *Lamb*.

AS once a *Wolf* his Thirst allay'd
 At a cool Spring, a *Lamb* essay'd
 To taste at Distance of the Stream,
 Nor thought it would Presumption seem;
 But *Isgrim* with Resentment said,
 "Who's that disturbs the Fountain-head?"
 In vain the *Lamb* NOR GUILTY pleads,
 And *Right* or *Wrong* that Instant bleeds.
Thus Tyrants keep the World in Awe,
Their boundless Will is all their Law.

F A B L E IV.

The *Fox* and the *Mask*.

THE *Fox* an Actor's Vizard found,
 And peer'd, and felt, and turn'd it round;
 Then threw it in Contempt away,
 And thus old *Phædrus* heard him say;
 "What noble Part canst thou sustain,
 "Thou spurious Head, without a Brain?"

The APPLICATION to F A B. III.

Might overcomes Right ; or, The Weakest
goes to the Wall.

*W*Herever ill People are in Power, the most
Upright and Inoffensive are sure to be in-
sulted.—If a Man be cruel and malicious, and
at the same Time immensely rich, it is the easiest
Thing in the World to find out a Pretence for
tyrannizing over Innocence, and exercising with
Impunity the most flagrant Acts of Injustice.

The APPLICATION to F A B. IV.

Beauty without Sense is despicable ; or,
Manners make the Man.

*T*HE fairest Diamonds are rough till they
are polished ; and the purest Gold must not
only be run, and washed, but sifted in the Ore.
—We are all untaught by Nature ; and the finest
Qualities will grow wild and degenerate, if the
Mind be not formed by Discipline, and cultivated
with an early Care.

FABLE



FABLE . V.



FABLE . VI.



J. Wale delin.

B. Cole sculp.

F A B L E V.

The Lion, Tiger, and Traveller.

A *Tiger*, in Pursuit of Prey,
 Seiz'd *Colin*, as he sleeping lay ;
 To his Defence a *Lion* flies,
 And at his Feet the *Tiger* dies.—
 “ Sire,” said the Swain, “ your Rage confine,
 “ And to your Courage Mercy join.—
 “ Tho’ Tyrants keep the World in Awe,
 “ And make their boundless Will their Law ;
 “ Still they’re the Objects of our Hate.—
 “ The PRINCE that’s *good* is only *great*.”

F A B L E VI.

The Spaniel and the Camelion.

A *Spaniel*, very pert and gay,
 Steps out to take the Air one Day ;
 And as he round the Meadow flies,
 On a *Camelion* casts his Eyes.—
 “ Lord ! Sir,” says he, “ that Shape, that Mien,
 “ Should no where but at Court be seen.”—
 “ A Courtier’s Life long since I try’d,
 “ Like You, I flatter’d, fawn’d, and ly’d ;
 “ But Lying is a *sneaking Vice*,
 “ And the sure Mark of *Cowardice*.”

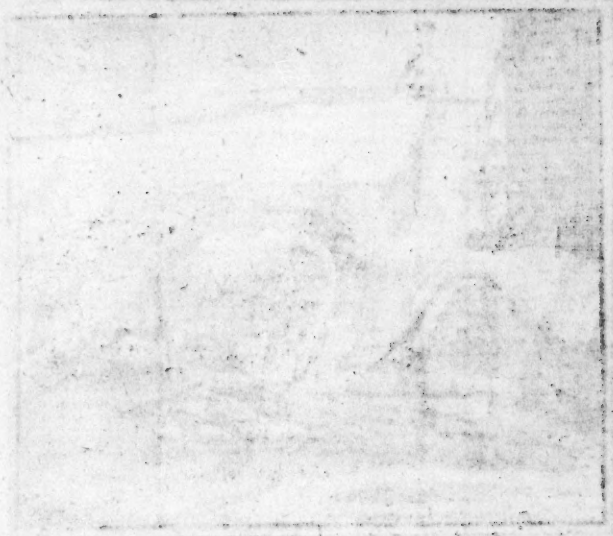
*The APPLICATION to FAB. V.**The PICTURE of a TYRANT.*

*WHEN NERO Rome's Imperial Sceptre sway'd,
 What Desolation o'er her Face was spread!
 How flam'd her lofty Tow'rs! How Roman Blood
 Polluted Tiber's Streams, and swell'd the Flood!
 This was majestick Rome's Imperial Head;
 This Savage govern'd, and the World obey'd.—
 Unhappy They, whose Minds are prone to Ill!
 But 'tis a Lot far more unhappy still,
 When boundless Pow'r supports a boundless Will.*

*The APPLICATION to FAB. VI.**The PICTURE of a COURTIER.*

*SIR, I have liv'd a Courtier all my Days,
 And study'd Men, their Manners, and their
 Ways,
 And have observ'd this useful Maxim still,
 To let my Betters ever have their Will:
 Nay, if my Lord affirm'd that Black was White,
 My Word was This—"Your Honour's in the
 right."
 Th' assuming Wit, who deems himself so wise,
 As his mistaken Patron to advise,
 Let him not dare to vent his dang'rous Thought;
 A Noble Fool was never in a Fault.*

FABLE



FABLE .VII.



FABLE .VIII.



J. H. de la.

B. Cole sculp.

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F A B L E VII.

The *Daw* and the *Peacock*.

A *Daw*, in pilfer'd Plumes array'd,
 Imagin'd she a Figure made;
 With Affectation toss'd her Head,
 And straitway to the *Peacocks* fled:
 But there th' Impostor play'd her Part
 So vainly, with so little Art,
 That soon the *Birds*, with high Disdain,
 Stripp'd her, and sent her Home again.

*Thus when a Coxcomb apes the Great,
 Derision and Contempt's his Fate.*

F A B L E VIII.

The *Dog* and the *Shadow*.

A *Dog*, at Hunger's urgent Call,
 Snapp'd a *Tit-Bit* from off a Stall,
 And strait, for Preservation's Sake,
 Did an adjacent River take.
 Whilst thro' the Stream he swam away,
 He spy'd the *Shadow* of his Prey;
 Unwisely aim'd at greater Gains,
 And lost the Purchase of his Pains.

*Ixion thus, for Juno's Charms,
 Embrac'd a Cloud within his Arms.*

The APPLICATION to FAB. VII.

All is not Gold that glitters ; or, Fair without, and Foul within.

THE Outside, or external Form of Man or Woman, ought never to be so much regarded, as the good Qualities and rich Endowments of the Mind. Though the Eyes of the Vulgar are dazzled with Pomp and Shew ; yet the Wise see Things in their proper Light. There are too many Fops and Fools make a gay Appearance in the World, when Men of good Sense and real Merit are buried in Oblivion.

The APPLICATION to FAB. VIII.

All covet, all lose ; or, A Bird in the Hand is worth Two in the Bush.

HE that imagines he sees another Estate in a Pack of Cards, or a Box of Dice, and ventures his own in the Pursuit of it, should never repine, if, after all his airy Hopes, he finds himself not only disappointed, but the just Object of Contempt and Ridicule.

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FABLE . IX .



FABLE . X .



J. M. de la

B. Cole sculp

F A B L E IX.

The Cock and the Diamond.

AS once a *Cock*, of sordid Brood,
 A Dunghill scrap'd in Quest of Food,
 He found a costly *Jewel* rise,
 Whose radiant Lustre struck his Eyes:
 "Some *Lapidary* might, with Joy,
 "Have priz'd," he cry'd, "this glitt'ring Toy;
 "But I can turn it o'er with Scorn,
 "And value more one *Grain of Corn*."
Thus senseless Coxcombs oft are priz'd,
When Men of Merit are despis'd.

F A B L E X.

The Monkey and her Cub.

A Monkey, with parental Care,
 Dress'd up her *Darling*, Infant Heir;
 With Transport gaz'd upon its Face,
 And kill'd it with a close Embrace.
Hence let fond Mothers know, the Child,
That is indulg'd too much, is spoil'd.

The APPLICATION to FAB. IX.

So many Men, so many Minds; or, One Man's
Meat is another Man's Poison.

*T*HERE are Abundance of People pass for
very smart Fellows, tho' they are as perfect
Strangers to Virtue and Knowledge, as the Cock
here is to the good Qualities of the Diamond.
The Fop, in order to excuse his Ignorance, with
an Air of Affectation, pretends his Taste lies
another Way. Three Parts in four of Mankind
are thoughtless Libertines, and the Number of
those is but very small who know how to relish
more reasonable Enjoyments.

The APPLICATION to FAB. X.

Spare the Rod, and spoil the Child; or, Over-
fondness is perfect Cruelty.

*Y*OUTH, that have not Discretion to chuse
for themselves, when too much fondled and in-
dulg'd, incline by Nature to Vice; by which
Means the Parent's Hopes, through their own ill
Conduct, are frequently frustrated; and the Dar-
ling of their Heart becomes either an Ideot, or a
Debauchee: Whereas those who are train'd up
under a strict Discipline in their Infancy, take any
Impression that is made upon them, make early
Improvements in Virtue, and seldom fail of an-
swering the Ends propos'd in their Education.



FABLE.XI.



FABLE.XII.



J. Wale delin

B. Cole sculp.

F A B L E XI.

The Hare and many Friends.

A Hare, belov'd by all the Train,
Who hunt the Wood, or graze the Plain,
Was close pursu'd.—The *Horse* she met.—
“ Oh! save me from impending Fate!”
“ Excuse me, *Puss*, says he, you'll find
“ Many much abler Friends behind.”
To many more poor *Puss* apply'd,
But all with Complaisance deny'd.—
*Friendship, like Love, we seldom find,
Sincere, unless to One confin'd.*

F A B L E XII.

The Shepherd and the Philosopher.

LONG liv'd a Swain in high Renown
For Wisdom, far remote from Town;
“ Say, cry'd a hoary *Sage*, from whence
“ Thy Judgment and superior Sense?
“ Hast thou with Books familiar been?
“ Or hast thou studied Arts or Men?”
With modest Air the *Swain* reply'd,—
“ Nature alone has been my Guide:
“ Her *Laws* alone, if well pursu'd,
“ Will make Men wise, as well as good.”

The APPLICATION to F A B. XI.

Adversity is the Touchstone of Friendship.

*MEN may Respect and Love with Ease pretend,
But Times of Danger only try a Friend.
No happy Man is sure he is below'd,
For his Admirers cannot then be prov'd.
They who dare Faith when hazardous express,
And Wretches, on whom Fortune frowns, caress,
Give ample Proof their Friendship is not cold,
And are with Justice valu'd more than Gold.*

The APPLICATION to F A B. XII.

Nature's the best Guide.

*HOW truly blest are They, and only They,
Who Nature's wise Instructions can obey!
Who within bounds their Appetites confine,
Nor drink too deep of Pleasure's heady Wine!
Who free from Business too, the Leisure find,
To dress the little Garden of the Mind.
That grateful Tillage best rewards our Pains;
Sweet is the Labour, certain are the Gains.
The rising Harvest never mocks our Toit,
Secure of Fruit, if we manure the Soil.*

FABLE

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FABLE. XIII.



FABLE. XIV.



J. Malle delin

B. Cole sculp.

F A B L E XIII.

The Miser and Plutus.

THE Miser starts, and trembling stares,
Wak'd with imaginary Fears.
Soon Qualms arise ; with anxious Pain,
He thinks on his ill-gotten Gain.

“ For Thee,” he cries, “ accursed Gold,
“ My Honour's lost, my Virtue sold.”

Plutus appears.——“ Why thus abus'd ?

“ Thus curst ? Thus falsely, Sir, accus'd ?

“ *Know Riches, on the Good bestow'd,*

“ *Are Blessings worthy of a GOD.*”

F A B L E XIV.

The Painter who pleas'd No Body
and Every Body.

SO like the Life a *Painter* drew,
That ev'ry Eye the Picture knew.
He flatter'd none ; but, to his Cost,
Soon found his Friends and Practice lost.—
Grown wise, he try'd his Art again,
Graceful as *PHOEBUS* drew the Men ;
Like *VENUS* painted every Fair,
And *Fancy* found a Likeness there.
His Custom grew, his Price was rais'd,
And the whole Town the *Artist* prais'd.

*The grossest Flattery soothes the Mind ;
For Self-Conceit is ever blind.*

The

The APPLICATION to F A B. XIII.

Covetousness is the Root of all Evil.

*I*F Mines of Wealth in every Field were found,
And Show'rs of scatter'd Gold bestrew'd the
Ground,

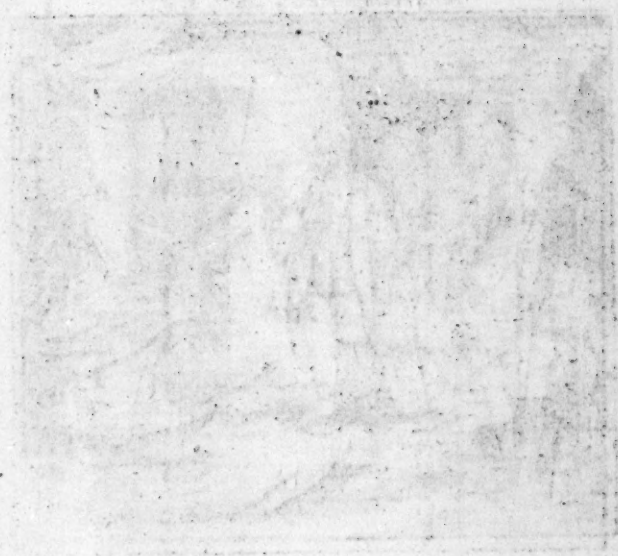
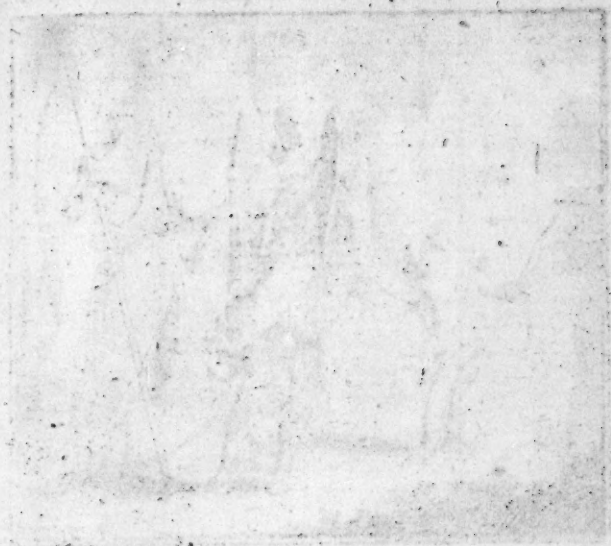
Thick as the Autumn Leaves, or as the Sand,
Wash'd by the troubled Waves upon the Strand,
Mankind would still to bounteous Heav'n complain,
And some ungranted Wish would still remain.
Wealth he has none, who mourns his scanty Store,
And 'midst of Plenty starves, and thinks he's poor.

The APPLICATION to F A B. XIV.

The Magick of Flattery.

*N*OTHING so much intoxicates the Brain,
As Flattery's smooth, insinuating Bane :
She on th' unguarded Ear employs her Art,
While vain Self-Love unlocks the yielding Heart.
Her Mirror shews Perfection thro' the whole,
And ne'er reflects a Wrinkle or a Mole :
Each Character in gay Confusion lies,
And all alike are virtuous, brave, and wise.
Nor fail her fulsome Arts to sooth our Pride ;
Tho' Praise to venom turns, if wrong apply'd.

FABLE



FABLE. XV.



FABLE. XVI.



J. Wale delin.

B. Cole sculp.

F A B L E XV.

The Fox and the Grapes.

A Fox half-starv'd, a Vineyard spy'd,
Where the Grapes hung in Clusters dry'd :
He sprang to reach them, but in vain,
He jump'd, and jump'd,—but miss'd again.
Convinc'd at length—"They're sour," quoth he,
"Who will may eat such *Trash* for Me."

*How many, like the Fox, despise
Those Heights to which they cannot rise !*

F A B L E XVI.

The Farmer and his Sons.

A Peasant, on his dying Bed,
Thus to his Sons, attending, said :—
"A Treasure in my Vineyard lies ;
"Dig deep, and you will find the Prize."—
The Parent dy'd.—They dug the Ground,
And, tho' no Real Hoard was found,
Soon as the Summer's Close drew near,
A double Vintage crown'd the Year.

*From whence we may observe, with Pleasure,
That Diligence itself's a Treasure.*

The

The APPLICATION to FAB. XV.

No Vice is so vile as Lying.

THIS little Fable is a severe Reprimand to all such vain Coxcombs, as pretend a Disgust to every Thing they cannot obtain, because they are too proud to acknowledge themselves disappointed in any of their Pursuit. How insufferable is the Vanity of that Man, who would condescend to the vilest Actions, rather than be thought incapable of doing any Thing? For what is more abject and scandalous than Lying? And yet when do we lye more notoriously, than when we find Fault, and depreciate a Thing, for no other Reason, but because it is out of our Power?

The APPLICATION to FAB. XVI.

The Diligent Hand makes rich; or, Industry overcomes all Things.

Labour and Industry, well applied, very seldom fail of finding a Treasure; and since not only the Conveniences, but the Pleasures of Life, may by Application be acquired, it would be Folly to the last Degree to lose, or throw those Advantages away, by indulging ourselves in Indolence and Inactivity. Nothing supports Health like Exercise; and as Health is one of the greatest Blessings this Life can afford us, no one of the least Thought or Consideration would suffer himself to be wholly destitute of Employment.

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FABLE. XVII.



FABLE. XVIII.



J. H. de laun.

B. W. h. sculp.

F A B L E XVII.

The Lady and the Wasp.

AS *Chloe*, with affected Air,
 Sat lolling in her Easy-Chair,
 An amorous *Wasp* around her flew,
 Perch'd on her Lip, and sipt the Dew.
 She frowns; she frets:—He makes reply:
 “With Love I burn, I rage, I die.”—
 She smiles, forgives:—He claps his Wings;
 But soon she finds that *Wasps* have Stings.

*Ladies, that are with Coxcombs great,
 Mourn their ill Conduct soon or late.*

F A B L E XVIII.

The Peacock, the Turkey, and
Goose.

AS at the Barn the *Peacock* stands,
 And his gay spangled Plumes expands,
 With Scorn the *Poultry* gaze behind,
 And censure each small Flaw they find:
 Against his Legs and Scream they rail;
 Blind to the Beauties of his Tail.—

*When Envy prompts the Mind to Spleen,
 The brightest Charms are overseen.*

The

*The APPLICTION to FAB. XVII.**The PICTURE of a COQUET.*

THERE's a Being in Nature as light as a
 Feather,
 As fickle as Wind, as inconstant as Weather.
 Now humble, then proud; now sweet, and then
 sour;
 Never wears the same Humour, or Conduct, an
 Hour.
 'Tis a Lion, a Lamb, an Eagle, a Dove;
 All Fierceness, all Tameness, all Hate, or all Love.
 It can swear and protest; but its Oaths are so
 frail,
 That he who relies on't, takes an Eel by the Tail.

*The APPLICATION to FAB. XVIII.**The CHARACTER of a MISCHIEF-MAKER.*

HER Commendations praise you into Shame,
 And from her Mouth Disparagement is Fame;
 Dissatisfy'd, if pleas'd, she feeds on Wrong,
 And gath'ring Scandal grows upon her Tongue.
 Thus Froth, and baneful Weeds, and floating
 Straws,
 Whilst the pure Stream glides on, the Whirl-pool
 draws.
 In Beauty she Deformity can spy,
 And turns all yellow with her jaundic'd Eye.

FABLE

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FABLE. XVIII.



FABLE. XX.



J. H. de la Harpe delin.

B. Cole sculp.

F A B L E X.

The Peasant and Hercules.

HOB plung'd his Waggon in a Slough,
And saw no Prospect to get through ;
To HERCULES the *Lubber* pray'd,
As a strong GOD, to lend his Aid.
" Your Pray'rs (said HERCULES) are vain :
" If you would get it out again,
" Your Shoulders to the Wheel apply :—
" Fall you to work ;—and so will I."
Wishes but slow Concessions find,
Unless they're with Endeavours join'd.

F A B L E XX.

Juno and her Peacock.

A Peacock, kept by JUNO's Side,
(With his gay Plumes dissatisfy'd)
Complain'd, that *Philomela's* Voice
Made every Grove and Swain rejoice ;
That all her Songs charm'd every Ear,
Whilst none his hideous Notes could bear.
JUNO reply'd ; " With this dispense ;
" Since each has his own Excellence.
" Her Notes, 'tis true, are well exprest,
" But you, my *Bird*, are better dress'd."

The

The APPLICATION to F A B. XIX.

Be not righteous over-much.

IT is doubtless a great Sin for a Man to be frequently running to Church on Week-Days, when he should be mindful of his Trade or Occupation: For God is most pleased when we are doing the most good: And he, doubtless, is doing his Duty in the most acceptable Manner, who by a sober, honest Industry, is providing for those of his own Household, and using his best Endeavours to have wherewithal to give to him that needeth. The Man, who is virtuously employed, is actually serving God, and is more likely to have his silent Wishes complied with by the Supreme Being, than he who begs with a fruitless Vehemence, and solicits with an empty Hand.

The APPLICATION to F A B. XX.

Content is a continual Feast.

'TIS very absurd for any one to complain, and torment himself about That, which 'tis impossible for him ever to obtain. As no Mortal was ever yet so happy, as to be possess'd of every good Quality, we should spare no Pains to cultivate and recommend those we have. Had we all the desirable Properties in the World, we could but be easy and contented with them: And if a Man, by a right Way of Thinking, can reconcile himself to his own Condition, whatever it be, he will fall but little short of the most complete State that Mortals ever enjoy.

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FABLE.XXII.



J. Maitle delin.

B. Cole sculp.

F A B L E XXI.

The Man and the Flea.

TH^{O'} *Birds* and *Beasts* are proud and vain,
None so conceited are as *Man*.

"When I survey," says he, "the Skies,
And the wide World that round me lies ;

"When I by Contemplation find,
Heav'n all these Gifts for me design'd ;

"Well may I be elate with Pride."—

"No ; not at all !" a *Flea* reply'd.—

"Be humble Sir, and know, we Fleas

"Can feed on you whene'er we please."

F A B L E XXII.

The Sick Man and the Angel.

"**A**RE there no Hopes," the *Patient* cries.
The *Doctor* turns away, and sighs.—

The dying *Miser* looks aghast ;

With Shame reviews his Actions past ;

But thinks his Will may make Amends,

And on his pious Gifts depends.—

An *Angel* came, and frowning said ;

"Give what thou hast before thou'rt dead."—

"Why in such Haste ? I've made my Will.—

"Perhaps I may recover still."—

"Thou Fool ! thy Will ! thy Hopes are vain :

"Die, and despair.—Thy Heav'n was Gain."

The APPLICATION to F A B. XXI.

Pride was not made for Man.

MUST then applauding Crouds repeat your
Name?*And Fame's loud Voice your mighty Deeds pro-
claim?*

*Vain Man ! behold the spacious Realms on high,
And this small Spot, where all your Glories lie,
Upheld by Wings of Air, an Atom of the Sky. }
Yet, e'er your Fame these narrow Bounds has crost,
Her Voice is silent, and her Sound is lost.—
Tho' all the Wreaths and Laurels were your own,
Which Alexander reap'd, or Cæsar won ;
Yet know, it is your Destiny to die,
And with the Vulgar undistinguish'd lie.*

The APPLICATION to F A B. XXII.

Wealth without Content.

*THO' Wealth was poured, like a rolling Tide, }
Within the Miser's Grasp on every Side,
His Wishes still would rise too fast to be supply'd. }
Tho' countless Rounds of orient Pearls were strung,
And down his Breast the costly Baubles hung ;
Tho' fifty Yoke of Oxen plow'd his Soil,
And the rich Glutton fatten'd on their Toil ;
Yet to a Curse are all his Blessings join'd, }
His Days are chearless, and enthral'd his Mind,
And he must die at last, and leave his Wealth }
behind.*

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FABLE . XXIII .



FABLE . XXIV .



J. H. Æle Delin.

B. Cole sculp.

F A B L E XXIII.

The *Persian*, the *Sun*, and the
Cloud.

AS on the Ground a *Persian* lay
Prostrate before the God of Day,
He pray'd—"Bright Beam, thy Servant bless,
"And crown his Labours with Success."
With Envy swell'd, an impious Cloud
Reprov'd the *Man*, blasphem'd the God.—
"Vain fleeting Form!" the *Persian* cry'd,
"Thy God adore.—Restrain thy Pride.—
"See! with new Beams he gilds the Skies!"—
Thus *Merit* shines, and *Envy* dies.

F A B L E XXIV.

The Universal Apparition.

AS a young *Rake* repentant sat,
Deploring his unhappy Fate,
The *Phantom CARE* thus spoke.—"Be wise,
"And Health above thy Pleasure prize."
The *Youth* reforms, resolves to find
(His Health restor'd) true Peace of Mind.—
He seeks the Court, the Camp, the Plain,
To fly from CARE; but all in vain.—
The World is like a troubled Sea;
No State of Life's from Sorrows free.

The

The APPLICATION to FAB. XXIII.

Merit will shine in Spite of Opposition.

ENVY will Merit, as its Shade, pursue;
But, like a Shadow, proves the Substance true:
For envy'd Wit, like Sol eclips'd, makes known
Th' opposing Body's Grossness, not its own.
When first that Sun too pow'rful Beams displays,
It draws up Vapours, which obscure its Rays:
But ev'n those Clouds at last adorn its Way,
Reflect new Glories, and augment the Day.

The APPLICATION to FAB. XXIV.

VIRTUE'S Address to HERCULES.

IS there a sensual Thing of any Kind,
That can supply the Cravings of thy Mind?—
Wert thou possesst of Birds, Beasts, Fruits, and
Flow'rs,
Fountains and Gardens, Palaces and Bow'rs;
Say, dost thou think to be exempt from Care? }
Would not that Inmate to thy Breast repair,
And ravage all thy boasted Pleasure there? }
Or with those Gifts were some Delight enjoy'd,
Wouldst thou not soon be satisfy'd and cloy'd?
How soon the Tinsel-Rapture would be lost!
The short-liv'd Bliss not worth the Pains it cost!

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FABLE XXV.



FABLE XXVI.



J. Wale delin.

B. Cole sculp.

F A B L E XXV.

The Trouts and the Angler.

TWO Trouts, that (thoughtless of Deceit)
 Swallow'd a wily Angler's Bait,
 When thrown into a Pan alive,
 Began their captive State to grieve;
 And not contented to be fry'd,
 They jump't into the Flames and dy'd.

*Thus Man when he of Heav'n complains,
 By murm'ring but augments his Pains.*

F A B L E XXVI.

The Fox and the Crow.

AS Reynard view'd, with longing Eyes,
 A Crow regaling on a Prize;
 The Parasite, with artful Tongue,
 Implor'd the Favour of a Song:
 The Dupe, regardless of the Cheat,
 Made the Attempt, and dropt her Meat.

*Thus the too credulous Virgin's won,
 And by her Lover's Perfidy undone.*

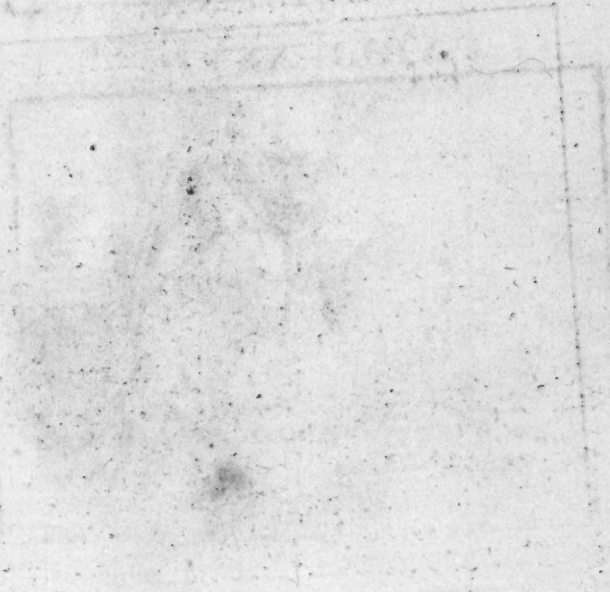
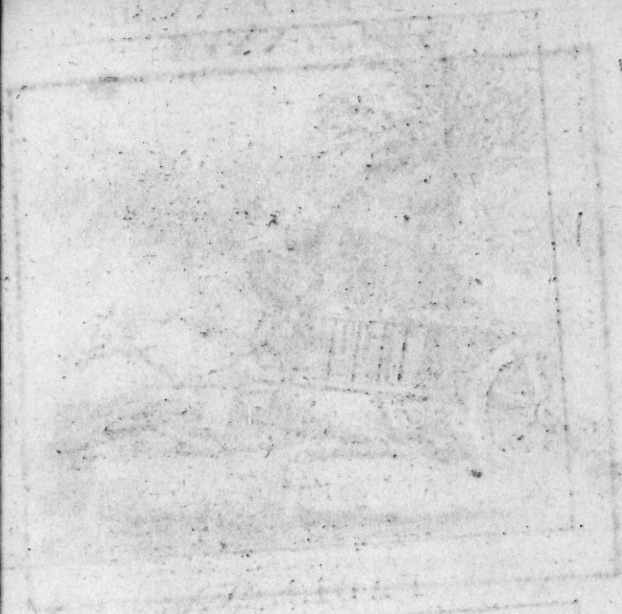
*The APPLICATION to FAB. XXV.**Out of the Frying-Pan into the Fire.*

THO' a tame Submission to Injuries, when we have it in our Power to redress them, may, and ought to be looked upon as an abject mean-spirited Thing; yet to struggle and make a vigorous Resistance, where there are no Hopes of Success, may be as justly deemed the Effect of Folly and Presumption. The Strokes of Fortune are frequently as irresistible, as they are severe; and he, who with Impatience fights against her, instead of alleviating his Miseries, augments them, and makes the Blows she gives fall down upon himself with a double Weight.

*The APPLICATION to FAB. XXVI.**There is no Enemy so dangerous as a false Friend.*

THEY who are fond of Flattery, are in a fair Way to repent of their Foible in a short Time: And yet there is hardly a Man or Woman to be found, who can be pronounced full Proof against its Attacks: The best Way however, to baffle the Force of so prevailing an Engine, is for every one to examine with Impartiality the true Estimate of his own Endowments.

FABLE



FABLE XXVII.



FABLE XXVIII.



J. M. de laun.

B. Cole joule.

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F A B L E XXVII.

The Crab and the Fox.

A Restless Crab, in th' Ocean bred,
Stroll'd out, and in a Meadow fed;
But by a Fox was soon espy'd,
Soon made his Prey, and justly dy'd:
For had he stay'd at home contented,
All had been well, his Fate prevented.

*Thus restless Fools, who Business quit,
And aim at Marks they ne'er can hit,
The Smart of sure Miscarriage bear,
For rambling in a foreign Sphere.*

F A B L E XXVIII.

The Hart and the Vine.

A Fruitful Vine, like a true Friend,
Shelter'd a Hart, quite out of Wind:
Safe for a Time within her Shade
He lay, till he himself betray'd.
All Danger past as he conceives,
He strips her of her verdant Leaves;
By this expos'd to View he lies;
The Hounds return:—He justly dies.

*Thus Villains make their Friends their Prey,
And by their Crimes themselves betray.*

The APPLICATION to F A B. XXVII.

A Rolling Stone gathers no Moss.

SOME People are so possessed with the Spirit of Rambling, and, as they foolishly call it, trying their Fortune, that though they have all the Conveniencies of Life at Home, yet they can't be contented, but must sally out into the wide World at all Adventures. A severe Repentance however, after such Elopements, is for the most Part as certain, as it is altogether useless and unregarded.

The APPLICATION to F A B. XXVIII.

Ingratitude is worst than the Sin of Witchcraft.

OF all the Crimes Mankind is capable of committing, Ingratitude is universally allowed to be the vilest, and most enormous; because it comprehends as it were, all other Vices within it. Nor can the Concession be thought either too rash or unadvised; since he, who is capable of injuring one on whom he has his principal Dependence, will make no Scruple of ruining another to whom he lies under no Obligation.

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FABLE XXIX.



FABLE XXX.



M. de la.

B. Cole sculp.

F A B L E XXIX.

The Mother, the Nurse, and the Fairy.

WITH weeping Eyes a Nurse survey'd
Her Infant-Charge, and trembling said;
" A Fairy has my Baby stole,
" And left behind a *perfect Fool*."—
" Bless my dear Boy!" the Mother cries;
" The *Wench* is mad, has lost her Eyes."—
Perch'd on the Cradle's Top, a SPRITE
Spoke, frowning, visible to Sight:
" Nurse, *you your partial Fondness shew,*
" *We love our Young as well as You.*"

F A B L E XXX.

The Wild Boar and the Ram.

FAST to an Elm a *Lamb* was ty'd;
In Sight of all the Flock she dy'd.
" See! see! the Butcher is in View,"
Cry'd a *Wild Boar*: " Revenge pursue."
" No, Sir," reply'd an ancient *Ram*,
" We are by Nature mild and tame;
" We have no Tusks, like you, to kill;
" We bear with Patience every Ill;
" *But when the Helpless are oppress'd,*
" *Their Wrongs are by the GODS redrest.*"

The APPLICATION to FAB. XXIX.

Fancy surpasses Beauty.

*GOOD God! how tender is the Parents' Love!
Their ravish'd Hearts what yearning Trans-
ports move!*

*All Kinds that move in Ocean, Earth, or Air,
Alike the Charms of Piety revere.*

*Not Mothers only their young Offspring prize,
Sweet as their Lives, and dearer than their Eyes;
Unreasoning Souls the same Propensions move;
Parents claim no Prerogative from Love.*

The APPLICATION to FAB. XXX.

Patience in Distress.

*EXALTED Socrates! divinely brave!
Injur'd he fell, and dying he forgave.
Too noble for Revenge; which still we find,
The weakest Frailty of a feeble Mind.
Degenerate Passion, and for Man too base,
It seats its Empire in the female Race.
There rages:—And to make its Blow secure,
Puts Flatt'ry on, until the Aim be sure.*

SELECT

SELECT
PRUDENTIAL MAXIMS
IN
PROSE and VERSE;

Alphabetically disposed

For the Ease of CHILDRENS
Memories.

A
Art polishes and improves Nature.

B
Beauty is a fair but fading Flower.

C
Content alone is true Happiness.

D
Delays often ruin the best Designs.

E
Encouragement is the Life of Action.

F
Fortune is a fair but fickle
Mistress.

G
Grandeur is no true Happiness.

H
Health is Life's choicest Blessing.

I
Indolence is an Inlet to every Vice.

K
Knowledge is a God-like Attribute.

L
Liberty is an invaluable Blessing.

M
Modest Merit finds but few Admirers.

N
Necessity is the Mother of Invention.

O
One bad Sheep infects a whole Flock.

Pride is a Passion not made for Man.

Quick Resentments prove often fatal.

Riches are precarious Blessings.

Self-Love is the Bane of Society.

The Hope of Reward sweetens Labour.

Variety is the Beauty of the World.

Wisdom is more valuable than Riches.

'Excess kills more than the Sword.

Yesterday mispent can never be recall'd.

Zeal misapply'd is pious Phrensy.

A
SECOND ALPHABET
OF
Prudential Maxims.

A
Affectation ruins the fairest Face.

B
Beauties very seldom hear the Truth.

C
Conscious Virtue is its own Reward.

D
Diligence overcomes all Difficulties.

E
Envy too often attends true Merit.

F
Fame once lost can never be regain'd.

G
Good-Humour has everlasting Graces.

H
Humility adds Charms to Beauty.

I
Innocence is ever gay and chearful.

K
Knowledge procures general Esteem.

Love

L

Love hides a Multitude of Faults.

M

Modesty charms more than Beauty.

N

Nothing is more valuable than Time.

O

Order makes Trifles appear graceful.

P

Praise is grateful to human Nature.

Q

Quick Promisers are often slow Performers.

R

Recreations are both lawful and expedient.

S

Shame attends unlawful Pleasures.

T

Truth needs no Disguise or Ornament.

V

Vanity makes Beauty contemptible.

W

Without Knowledge, Life is a Burthen.

X

'Xamples prevail more than Precepts.

Y

Youth, like Beauty, very soon decays.

Z

Zeal warms and enlivens Devotion.

A
THIRD ALPHABET
OF
Prudential Maxims.

A
Adversity is the Touchstone of Friendship.

B
Be more afraid of secret Sins, than open Shams.

C
Charity should begin at home, and end abroad.

D
Do unto others, as you would have them do unto you.

E
Evil Company makes the Good bad, and the bad worse.

F
Fraud in Childhood will become Knavery in Manhood.

G
Goodness generally leads to universal Esteem.

H
He that begins well has done half his Work.

I
Industry keeps the Mind clear, and the Body healthful.

Knowledge

K

Knowledge is the Treasure of the Mind.

L

Laziness is commonly punished with Distress.

M

Malice seldom wants a mark to shoot at.

N

Nothing is more contagious than an ill example.

O

One Vice is more expensive than ten Virtues.

P

Prosperity gains Friends, and Adversity tries them.

Q

Quarrelsome Company are mischievous Companions.

R

Religion is best understood, when most practis'd.

S

Success does not always attend Desert.

T

The Hopes of Reward sweetens Labour.

V

Value not yourselves by other Men's Opinions.

W

Write Injuries in Dust, but Kindnesses in Marble.

X

'Xcuse the Frailties and Infirmities of a Friend.

Y

Young Men are too apt to listen to bad Counsel.

Z.

Zeal for Religion can never warrant Revenge.

A N

A N
A L P H A B E T
O F
P R U D E N T I A L M A X I M S
In *Easy Verse*,
For the Use of
C H I L D R E N.

A
Attend the Advice
Of the Old and the Wise.

B
Be not angry nor fret,
But but forgive and forget.

C
Can you think it no Ill
To pilfer and steal?

D

Do the Thing you are bid,
Nor be sullen when chid.

E

Envy none for their Wealth
Or their Honour or Health.

F

Fear, worship, and love
The Great GOD above.

G

Grow quiet and easy,
When Fools try to seize you.

H

Honour Father and Mother;
Love Sister and Brother.

I

It is dangerous Folly
To jest with Things holy.

K

Keep your Books without Blot,
And your Clothes without Spot.

L

Let your Hands do no Wrong,
Nor backbite with your Tongue.

M

Make haste to obey,
Nor dispute or delay.

N

Never stay within hearing
Of Cursing and Swearing.

O

Offer GOD all the Prime
Of your Strength and your Time.

P

Provoke not the Poor,
Tho' he lie at your Door.

Q

Quash all evil Thoughts,
And mourn for your Faults.

R

Remember the Liar
Has his part in Hell-Fire.

S

Shun the wicked and rude,
Bnt converse with the Good.

T

Transgress not the rule,
Or at Home or at School.

U

Uie still with the Best,
And excel all the rest.

W

When you are at your play,
Take heed what you say.

X

'Xcuse, but with Truth,
The Follies of Youth.

Y

Yield a little for peace,
And let Quarrelling cease.

Z

Zeal and Charity join'd,
Make you pious and kind.

A
SECOND ALPHABET
OF
Prudential Maxims,
IN EASY VERSE.

A

Art and assiduous Care must join
To make the Works of Nature shine.

B

Beauty's a Flow'r that strikes the Eye;
But (Rose-like) soon its Colours die.

C

Content is a continual Store,
And he's unwise that asks for more.

D

Dare to be just :—Your Fame regard;
For Virtue is its own Reward.

E

Envy when once it taints the Mind,
Is to true Merit ever blind.

F

First to thy maker Homage pay;
And next, thy King's Commands obey.

Give

G

Give without Grudging to the Poor,
And Heav'n will soon augment thy Store.

H

Honour bestow where Honour's due,
And ev'ry one will honour You.

I

Jest not, rash Youth, with sacred Things;
Nor speak with Disrespect of Kings.

K

Know well thyself; thy Errors scan;
And Pride, thou'lt find, wasn't made for Man.

L

Learning, when Fortune adverse proves,
With Industry all Ills removes.

M

Money's that *God* whom all adore:
Who courts or smiles upon the Poor?

N

None are so happy as the Just,
Whose Names are precious in the Dust.

O

Old Age, or Sickness mows down all;
In Time, the stateliest Buildings fall.

P

Princes like Ladies in their Youth,
But very seldom hear the Truth.

Quarrels

Q

Quarrels avoid ; and Law-Suits shun ;
For he that conquers is undone.

R

Riches when on the Good bestow'd,
Are Blessings worthy of a God.

S

Sometimes the Bow must be unbent ;
Play's laudable, if innocent.

T

Tho' Beauty's Shafts resistless are ;
The Virtuous still outshine the Fair.

V

Verse, if impure, has no Defence ;
Indecency is Want of Sense.

W

Who would to lawless Pleasures rove,
That knows the Sweets of virtuous Love.

X

'Xamples oft, when precepts fail,
Will over giddy Youth prevail.

Y

Youth take, like tender Twigs, the Bow ;
And, as first fashion'd, always grow.

Z

Zeal, when with too much Heat it burns,
Soon to religious Phrenzy turns.

A
THIRD ALPHABET
OF
Prudential Maxims,
IN EASY VERSE.

A

*All human Things are subject to Decay,
And when Death summons, Monarchs must obey.*

B

*Be sure he be at least as good as thee,
To whom thy Friendship shall familiar be.*

C

*Count all th' Advantage prosp'rous vice attains,
'Tis but what Virtue flies from and disdains.*

D

*Do thou, with Pleasure, own thy Errors past,
And make each Day a Critick on the last.*

E

*Each Moment brings us nearer to our End;
Why should we then our precious Time mispend?*

F

*First worship GOD; he that forgets to pray;
Bids not himself Good-Morrow, nor Good-Day.
Grandeur*

G

*Grandeur by Virtue's only understood ;
None's truly great that is not truly good.*

H

*He who bewails, and not forsakes his Sin,
Confesses only what he'll do again.*

I

*Just be thy Thoughts, and every Word sincere,
And know no Wish, but what the World may
bear.*

K

*Know well thyself; presume not GOD to scan;
The proper study of Mankind is Man.*

L

*Leave GOD to manage for thee, and to grant,
What his unerring Wisdom sees thee Want.*

M

*Make much of every Moment of your Time,
If you aspire in Art to be sublime.*

N

*No Minutes surely bring us more content,
Than those in useful pleasing Studies spent.*

O

*Others in Wealth and Pomp their Thoughts may [please;
But be thou rich in wishing none of these.*

P

*Pride is the never-failing Vice of Fools;
The Wise and Virtuous walk by humble Rules.
Quarrels*

2

*Quarrels and Strife, and Law-suits, wisely shun;
By Peace and Silence no One is undone.*

R

*Reason's whole Pleasures, all the Joys of Sense,
Lie in three Words ;—Health, Peace, and Com-
petence.*

S

*So live with Man, as if th' Almighty's Eye
Did ev'ry where into thy Actions pry.*

T

*Thank those that do thee good; so shalt thou gain
Their second Help, if thou should'st need again.*

V

*Vice is a monster of so frightful Mein,
As to be hated, needs but to be seen.*

W

*We to ourselves may all our wishes grant;
For nothing coveting, we nothing want.*

X

*Xerxes, as Poets sing, a haughty Brave,
Whipt the rude Winds, and made the Sea his
Slave.*

Y

*Young Men, be diligent, and I'll engage
Your youthful Pains will Pleasure yield in Age.*

Z

*Zeal is a Fire, and useful in its Kind;
But nothing is more dangerous, if blind.*

FIFTY
SELECT COUNSELS;
OF
Rules of Life:

Without Regard to Alphabetical Order.

I.

Do thine own Work, and know thyself.

II.

If you would be happy, correct your Imagination by Reason ; reject Opinion and live according to Nature.

III.

Let Reason go before every Enterprize, and Counsel before every Action.

IV.

Be not diverted from your Duty by any idle Reflections that the silly World may make upon you ; for their Censures are not in your Power, and consequently should be no Part of your Concern.

V.

V.

Rest satisfied with doing well, and leave others to talk of you what they please.

VI.

Pitch upon that Course of Life which is the most excellent, and Custom will render it the most delightful.

VII.

Rather avoid those Vices you are naturally inclined to than aim at such Excellencies and Perfections as you were never made for.

VIII.

Live in Peace with all Men ; nevertheless have but one Counsellor of a Thousand.

IX.

Never defer that till To-morrow, which you can do To-day : Nor ever do that by Proxy, which you can do yourself.

X.

Be always at Leisure to do good ; never make Business an Excuse to decline the Offices of Humanity.

XI.

Forget the Faults of others ; but always remember your own.

XII.

Hear not Ill of a Friend, nor speak any of an Enemy : Believe not all you hear, nor report all you believe.

XIII.

Imprint this Maxim deeply in your Mind, That there is nothing certain in this human and mortal State; by which means you will avoid being transported with Prosperity, and being dejected in the Day of Adversity.

XIV.

Do nothing To-day that you will repent of To-morrow.

XV.

Sell not Virtue to purchase Wealth.

XVI.

Make yourself agreeable, as much as possible, to all; for there is no Person so contemptible, but it may be in his Power to be a sincere Friend, or an inveterate Enemy.

XVII.

Never reflect upon any Man's Religion, Reputation, or Infirmary; for it is not only disobliging and uncivil, but unbecoming a Christian.

XVIII.

In the Morning, think what you have to do; and at Night ask yourself what you have done.

XIX.

Account it no Disgrace to be censured by those Men, whose Favours would be no Credit to you. You yourself only know what you are; others only guess at you: Rely not therefore on their Opinions, but on the Dictates of your own Conscience.

XX.

XX.

Think before you speak, and consider before you promise. Take Time to deliberate and advise; but lose no Time in executing your Resolutions.

XXI.

Never reveal your Secrets to any, except it be as much their Interest to keep them, as it is yours that they should be kept. Only trust yourself, another shall not betray you.

XXII.

Have not to do with any Man in his Passion; for Men are not, like Iron, to be wrought upon when they are hot.

XXIII.

Pursue not a Coward too far, lest you make him turn valiant to your Disadvantage.

XXIV.

Speak not in the Ears of a Fool; for he will despise the Wisdom of your Words, Cast not your Pearls before Swine.

XXV.

In all your Promises, let your Heart and Tongue speak the same Language; and let your Actions continually keep Touch with your Engagements: To proffer a Person a Favour, without ever designing to perform it, is base; and to encourage him with the hope of that Assistance from you, which lies out of your Power to give, is foolish.

XXVI.

Beware of Intemperance ; for it plunges the Body into a State of Langour and Weakness : Our Health can by no means hold out, when we live too fast, and are continually overcharging Nature : If we manage not our Constitutions, we throw them away before we have done living, and conspire against the Interest of our own Ease and Pleasure.

XXVII.

Suit your Desires to Things, and not Things to your Desires ; be thankful for what you have, and not uneasy for what you have not ; since he, who once attains this Virtue to Perfection, not only enjoys the compleatest Pleasure in this Life, but also takes the most certain Course to secure himself the Joys of the next.

XXVIII.

Beware of Envy ; for to grudge any Man an Advantage in Person or Fortune, is to censure the Liberality of Providence, and be angry at the Goodness of God.

XXIX.

Do not pursue the Things of this World immoderately : Be not dejected on account of any unexpected Disappointment : Crave nothing too eagerly : Rejoice not excessively at any casual Preferment : So shall you live in Peace and Tranquillity, and die with Content, and Submission to the Divine Will.

XXX.

Raise your Thoughts and Actions above the Vulgar, if you have any Ambition to be ranked above them. For it is in Life, as it is in a Play, wherein it is not so much regarded, who is Prince and Beggar, as who acts those Characters best.

*The Circumstance of Life no Preference gives,
But as the Man in that Condition lives.*

XXXI.

Shun the least Appearance of Evil, that you may not be suspected; and if you cannot avoid both, chuse rather to be suspected, when you do not deserve it, than to do Evil, without being suspected.

XXXII.

Keep no Company with a Man who is given to Detraction.

XXXIII.

Let your Words agree with your Thoughts, and be followed by your Actions; be careful in your Promises, and just in your Performances; for it is better to do, and not promise, than to promise and not perform.

XXXIV.

Observe the various Actions and Tempers of Men, and pass by human Infirmities with a generous Greatness. Criticise upon nothing more than your own Actions, and you'll see Reason enough to pardon the Weakness of others.

XXXV.

Value no Man for his Opinion ; but esteem him according as his Life corresponds with the Rules of Piety and Justice : For a Man's Actions, not his Conceptions, render him valuable.

XXXVI.

Be content in that Station which Providence has allotted you ; for Serenity of Mind is the most precious Jewel of human Life.

XXXVII.

Disdain not your Inferior, tho' poor ; since he may possibly be your Superior in Wisdom, and the noble Endowments of the Mind.

XXXVIII.

Give your Heart to your Creator ; pay due Reverence to your Superiors ; honour your Parents ; give your Bosom to your Friend ; be diligent in your Calling, be your Station in Life whatever it will ; give an attentive Ear to good Advice, and be benevolent, and tender-hearted to the Poor.

XXXIX.

Never indulge yourself in Sloth : For Idleness is the greatest Prodigality ; it throws away Time, which is valuable, in respect of its present Use ; and when it is past, can never be recovered by any Power of Art or Nature.

XL.

Be prudent in the Choice of your Companions: If you desire Refreshment, associate yourself with your Equals; but if Profit, with your Superiors; for it is a certain Sign of an abject Temper, to be ambitious of being at the Head of those with whom you converse.

XLI.

Pretend not that the Incumbrances of human Affairs make you neglect the Duties of Religion; for the Things of another Life are so transcendently glorious, when compar'd with our momentary Enjoyments, that whoever makes such frivolous Excuses, shews the Greatness of his Covetousness, and the Weakness of his Faith.

XLII.

Beware of Ostentation and Vain-glory; an accomplish'd Man conceals vulgar Advantages, as a modest Woman hides her Beauty under a careless Dress.

XLIII.

Do not speak reproachfully of any Person whomsoever; for such Injuries are very seldom, if ever forgotten, and may possibly prove an Hindrance to your Preferment.

XLIV.

Keep your own Secrets; for if you discover them to another, and he reveals them, you should pardon him for it, since he is only treacherous by your Example.

XLV.

Never commend any Man to his Face ; but rather commend him to others, that they may have a good Opinion of him : Neither dispraise any Man behind his Back, but rather tell him privately of his Faults, that you may be a happy Means of his future Reformation.

XLVI.

Be very cautious in believing any Thing ill of your Neighbours ; but be much more cautious of making hasty Reports of them to their Disadvantage.

XLVII.

Do nothing but what is Praise-worthy, nor be puffed up with popular Applause : Entertain Honour with Humility, Poverty with Patience, Blessings with Thankfulness, and Afflictions with Resignation.

XLVIII.

Let Virtue and Innocence always accompany your Recreations : For unlawful Pleasures, tho' agreeable for a Moment, are too often attended with bad consequences, and instead of relaxing the Mind, plunge us into an Abyss of Trouble and Vexation.

XLIX.

Question not the Truth of what God has thought fit to reveal to you, however intricate and mysterious ; since he requires our Assent
to

to nothing that is contradictory to Reason, tho' he does to some Truths that are above it.

L.

Put forth all your Strength in honouring of God, and doing his Commandments; for that Time shall end in a blessed Eternity, that is prudently and zealously spent in the Service of the Supreme Being.



THE
P R E C E P T S
O F
PYTHAGORAS;
In PROSE and VERSE.

I.

Let your first Duty be, to adore the immortal Gods, according to the Laws of your Country.

II.

Have a religious Regard to all your Vows, and solemn Protestations.

III.

Honour your Parents and nearest Relations; and endeavour to gain by your Virtue the Friendship of Men of Merit.

IV.

Listen with due Attention to the Admonition of your Friends.

V.

Hate not a Friend for a small Fault,

VI.

VI.

Subdue Sloth, Lust, and Anger.

VII.

Do not an ill Thing, either in Company, or alone; but of all respect yourself first; that is, *first pay that Duty which is due to yourself, to your Honour and to your Conscience; nor let any foreign Regard make you deviate from this Path.*

VIII.

Be just both in Word and Deed.

IX.

Suffer not yourself to get a Habit of acting imprudently in any Thing.

X.

Remember that it is the certain Lot of all Men once to die,

XI.

Let not the Words or Actions of any Man impose on you so far, as to make you either say or do any Thing to your own Prejudice and Disadvantage.

XII.

Consider well what you are about, before you put it into actual Execution, lest you betray your Folly; for Fools only speak and act without Reflection.

XIII.

Meddle with nothing that will give you Pain, when once 'tis past.

XIV.

Attempt nothing which you do not perfectly understand; but learn every thing that is absolutely necessary.

XV.

Neglect not the Health of your Body; but observe a Medium in your Food, your Drink, and your Recreations.

XVI.

Let your Diet be pure, but not delicate.

XVII.

Do nothing to create the Envy of those you converse with.

XVIII.

Be liberal, but not profuse; Moderation is best in all Things.

XIX.

Presume not to sleep, till you have thrice ran over the Actions of the past Day.—Examine yourself—Where have I been?—What have I done?—Have I omitted any good Action?—Then weigh all, and correct yourself for what you have done amiss, and rejoice in what you have done well.

THE CONCLUSION.

This ought to be your daily Task, your constant Meditation and Study, and this you ought to take delight in; for this will lead you to the Paths of Divine Virtue.

THE

THE
Golden Verses
OF
P Y T H A G O R A S.

Translated by the late celebrated

NICHOLAS ROWE, *Esq.*

I.

First to the Gods thy humble Homage pay;
The greatest This, and First of Laws obey:

II.

Perform thy Vows; observe thy plighted Troth;
And let Religion bind thee to thy Oath.

III.

With lowly Duty to thy Parents bow,
And Grace and Favour to thy Kindred show:
For what concerns the Rest of Human-kind,
Chuse out the Man to Virtue best inclin'd;
Him to thy Arms receive, him to thy Bosom
bind, }
Possess'd

Possess'd of such a Friend, preserve him still;
 Nor thwart his Counsels with thy stubborn Will:
 Pliant to all his Admonitions prove,
 And yield to all his offices of Love:
 Him from thy Heart so true, so justly dear,
 Let no rash Word, nor slight Offences tear.
 Bear all thou canst, still with his Failings strive,
 And to the utmost still, and still forgive.

IV.

By Use thy stronger Appetites assuage,
 Thy Gluttony, thy Sloth, thy Lust, thy Rage.

V.

From each dishonest Act of Shame forbear;
 Of others, and thyself, alike beware.

VI.

Let Rev'rence of thyself thy Thoughts controul,
 And guard the sacred Temple of thy Soul.

VII.

Let Justice o'er thy Words and Deeds preside,
 And Reason ev'n thy meanest Actions guide:
 For know, that Death is Man's appointed Doom;
 Know, that the Day of great Account will come,
 When thy past Life shall strictly be survey'd,
 Each Word, each Deed, be in the Balance laid,
 And all the Good, and all the Ill, most justly
 be repaid. }

VIII.

Revolve the Getter's Joy, and Loser's Pain,
 And think, if it be worth thy while to gain.

IX.

IX.

Of all those Sorrows that attend Mankind,
 With Patience bear the Lot to thee assign'd;
 Nor think it *Chance*, nor murmur at the Load;
 For know, what Man calls *Fortune* is from God.
 In what thou may'st, from Wisdom seek Relief,
 And let her healing Hand assuage the Grief;
 Yet still whate'er thy righteous Doom ordains,
 What Cause soever multiplies thy Pains,
 Let not those Pains as Ills be understood;
 For God delights not to afflict the Good.

X.

The reas'ning Art, to various Ends apply'd,
 Is oft a sure, but oft an erring Guide;
 Thy Judgment therefore sound and cool pre-
 serve,
 Nor lightly from thy Resolutions swerve;
 The dazzling Pomp of Words does oft deceive,
 And sweet Persuasion wins the Easy to believe.

XI.

When Fools and Liars labour to persuade,
 Be dumb, and let the Bablers vainly plead.

XII.

Let no Example, let no soothing Tongue,
 Prevail upon thee, with a Syren's Song,
 To do thy Soul's immortal Effence wrong. }

XIII.

Of Good and Ill, by Words or Deeds express,
 Chuse for thyself, and always chuse the best.

XIV.

Let wary Thought each Enterprise forerun,
 And ponder on thy Task before begun,
 Lest Folly should the wretched Work deface,
 And mock thy fruitless Labours with Disgrace.
 Fools huddle on, and always are in Haste,
 Act without Thought, and thoughtless Words
 they waste;
 But thou, in all thou dost, with early Cares,
 Strive to prevent at first a Fate like theirs;
 That Sorrow on the end may never wait,
 Nor sharp Repentance make thee rise too late.

XV.

Beware thy meddling Hand in ought to try,
 That does beyond thy Reach of Knowledge lie;
 But seek to know, and bend thy serious Thought,
 To search the profitable Knowledge out.

XVI.

Let not the Body want its Part, but share
 A just Proportion of thy tender Care :
 For Health and Welfare prudently provide,
 And let its lawful Wants be all supply'd;
 Let sober Draughts refresh, and wholesome Fare }
 Decaying Nature's wasted Force repair ;
 And sprightly Exercise the duller Spirits cheer. }
 In all Things still, which to this Care belong,
 Observe this Rule, to guard thy Soul from
 Wrong.

XVII.

By virtuous Use thy Life and Manners frame.
 Manly, and simply pure, and free from Blame.

XVIII.

XVIII.

Provoke not Envy's deadly Rage, but fly
The glancing Curse of her malicious Eye.

XIX.

Seek not in needless Luxury to waste
Thy Wealth and Substance with a Spendthrift's
Haste ;
Yet flying these, be watchful lest thy Mind, }
Porne to Extremes, an equal Danger find, }
And be to sordid Avarice inclin'd. }
Distant alike from each, to neither lean,
But ever keep the happy GOLDEN MEAN.

XX.

Let not the stealing God of Sleep surprize,
Nor creep in Slumbers on thy weary Eyes,
Ere ev'ry Action of the former Day
Strictly thou dost, and righteously survey.
With Rev'rence at thy own Tribunal stand,
And answer justly to thy own Demand.
Where have I been?—In what have I trans-
gressed?
What Good or Ill has this Day's Life express'd?
Where have I fail'd in what I ought to do?—
In what to God, to Man, or to myself I owe?—
Inquire, severe, whate'er, from first to last,
From Morning's Dawn till Ev'ning's Gloom
has past :
If evil were thy Deeds, repenting, mourn,
And let thy Soul with strong Remorse be torn.
If good, the Good with Peace of Mind repay, }
And to thy secret self with Pleasure say, }
Rejoice, my Heart, for all went well To-day. }
The

The CONCLUSION.

These Thoughts, and chiefly these thy Mind
should move,
Employ thy Study, and engage thy Love :
These are the Rules which will to Virtue lead,
And teach thy Feet her heav'nly Paths to tread.

SELECT

Historical Reflections

ON

Various Subjects

EQUALLY

Instructive *and* Entertaining.

On the ADVANTAGES of a Liberal
Education

I.

AN industrious and virtuous Education of
Children is a better Inheritance for them
than a great Estate. To what purpose is it,
said *Crates*, the Philosopher, to heap up im-
mense Treasures, and have no Concern, no
Manner

Manner of Regard to the Heirs to whom you propose to leave them ?

II.

Zeno hearing a young Man speak too freely, told him—We have two Ears, and but one Tongue, for this very Reason, that we should hear much and talk little.

III.

Xenophon commended the *Persians* for the prudent Education of their Children, who would not admit them to effeminate their Minds with amorous Stories, and idle Romances, being sufficiently convinced of the Danger of adding Weight to the Bias of corrupt Nature.

IV.

Phocilides, the Greek Poet, likened Education to a Sickle and a Hand, for this Reason ; if there were any Vice in the Soul, it would weed it out ; and if there were no Virtue as yet in the Soul, it would soon plant some in.

V.

Lycurgus seeing a Keeper teaching a Blood-Hound to follow a Train—observe, said he, what Pains yonder Master takes to make his Servant useful and profitable for his Pleasure ; who would not then train up with Diligence his Son in the School of Virtue, that he may become in Time a worthy Member of the Commonwealth !

VI.

VI.

On the FOLLY of REVENGE.

There cannot possibly be a greater Act of Extravagance and Indiscretion, than for a Man to run the Hazard of losing his Life to gratify his Rage and Resentment. When *Mark Antony*, after the Battle of *Actium*, challenged *Augustus*, he took no further Notice of the Insult, than sending him back this calm Answer—That, if *Antony* was weary of his Life, there were other Ways of Dispatch besides fighting him; and for his Part he should not give himself the Trouble to be his Executioner.

VII.

On the FOLLY of PRIDE:

A certain *Cavalier*, hearing that an old Friend of his was advanced to a *Cardinalate*, went to congratulate his *Eminence* upon his new Honour. —Pray, Sir, says the *Cardinal*, may I crave the Favour of your Name, and your Business? —I am come, says the *Cavalier*, to condole with your *Eminence*, and to tell you how heartily I pity Men who are overcharged with Dignity and Preferment; for it turns some People's Brains to that Degree, that they can neither see, nor hear, nor understand like other Men; and makes them as absolutely forget their old Friends, as if they had never seen them before in all their Lives.

VIII.

VIII.

It is a very great Unhappiness for a Man to be too well known to the World, and too much unknown to himself. *Alexander* was below a *Man*, when he affected to be a *God*.

IX.

When *Darius* offered *Alexander* 10,000 Talents to divide *Asia* with him, he answered, "The Earth cannot bear two Suns, nor *Asia* two Kings." *Parmenio*, a Friend of *Alexander*, hearing the great Offers *Darius* had made, said, "Were I *Alexander*, I would accept them." To which *Alexander* replied, "So would I, were I *Parmenio*."

X.

On HUMILITY.

Cleobulus, being asked why he sought not to be advanced to Honour and Preferment, made this Reply—O Friend, as long as I study and practise Humility, I know where I am; but when I shall hunt after Dignities and Promotion, I am afraid I shall lose myself.

XI.

On COVETOUSNESS.

Zeno said, that an avaricious Man was like a barren, sandy Ground, which sucks in all the Rains and Dews with Greediness and Thirst, but yields no fruitful Herbs or Plants to the Inhabitants.

XII.

XII.

Tantalus, we are told, was ready to perish with Thirst, though up to the Chin in Water. Change but the Name, and every rich Miser is the *Tantalus* in the Fable. He sits gaping over his Money, and dare no more touch it, than he dares to commit Sacrilege.

XIII.

Against DETRACTION.

Diogenes, being asked how one Person should be revenged of another who defamed him; answered, By being a virtuous and honest Man.

XIV.

Philip of Macedon, said, he was beholden to the *Athenian* Orators for reproving him; for he would endeavour both by Words and Actions to make them Liars.

XV.

Plato, hearing it was asserted by some Persons that he was a very vicious Man, said, I shall take care to live so that no body will believe them.

XVI.

On the PLEASURES of RETIREMENT.

Antisthenes, the Philosopher, being asked, What Fruit he had gained by his Studies? answered, He had learned to live and converse with himself.

XVII.

XVII.

Scipio Africanus used to say, that he was never less alone, than when alone.

XVIII.

ON SINCERITY.

A great Man being asked by *Heliogabalus*, on a certain Affair, How he durst speak so plain? Because, said he, I dare die: I can but die, if I speak the Truth; and I must die if I flatter.

XIX.

The *Egyptian* Princes were used to wear a Golden Chain, beset with precious Stones, which they styled *Truth*; intimating thereby, that no other Ornament was equal to it.

XX.

Truth is so great a Perfection (says *Pythagoras*) that if God would render himself visible to Men, he would chuse *Light* for his *Body*, and *Truth* for his *Soul*.

XXI.

Against IDLENESS.

Epaminondas, Prince of *Thebes*, had such an Aversion to Idleness, that finding one of his Captains asleep in the Day-time, he slew him: For which Act being reproved by his Nobles; he replied, *I only left him as I found him.*

XXII.

XXII.

Titus Vespasian, the benevolent *Roman* Emperor, made it his constant Practice to call himself to an Account every Night for the Actions of the past Day; and so often as he found that he had let any one day slip without doing some Good, he entered in his *Diary* this Memorandum — *I have lost a Day.*

XXIII.

Against INFIDELITY.

Cicero says, he can hardly think that Man to be in his right Mind, who is destitute of Religion.

XXIV.

They lye, says *Seneca*, who say, they believe there is no God: Tho' they may profess this somewhat confidently in the Day-time, when they are in Company; yet in the Night, and alone, they have doubtful Thoughts about it.

XXV.

'Tis an Observation of *Cicero's*, that no Kind of Men are more afraid of God, than such as pretend not to believe his Being: These are the Men who, above all others, are most liable to be affected with a Tremor and dreadful Apprehensions, especially in the Time of Sickness, and the Approaches of Death.

XXVI.

My Lord *Bacon*, towards the latter End of his Life, said, That a little smattering in Philosophy would

would lead a Man to *Atheism*; but a thorough Insight into it will lead him back again to a *First Cause*; and that the first Principle of right Reason is Religion.

XXVII.

I never had a Sight of my Soul (said the Emperor *Antoninus*) and yet I have a great Value for it, because it is discoverable by its Operations; and by my constant Experience of the Power of God, I have a Proof of his Being, and a Reason for my Veneration.

XXVIII.

It was good Counsel given to the *Athenians*, to be certain that King *Philip* was dead, before they expressed their Joy at the Report of it, lest they might find him alive to revenge their hasty Triumph. The like Advice may be proper to all Unbelievers; let them be sure that there is no God, before they presume to defy him, lest they find him at last to assert his Being to their Destruction.

XXIX.

They have gained a great Prize indeed (says *Cicero*) who have persuaded themselves to believe, that when Death comes they shall utterly perish: What Comfort is there; what is there to be boasted of in that Opinion? If in this I err, says he, that I think the Souls of Men immortal, I err with Pleasure; nor will I ever, whilst I live, be forced out of an Opinion which yields me so much Delight.

XXX.

Sir *Walter Raleigh*, discoursing with some Friends in the *Tower*, on the Topick of true Happiness, urged, that it was not only a Freedom from Diseases and Pains of the Body, but from Anxiety and Vexation of Spirit; not only to enjoy the Pleasures of Sense, but Peace of Conscience, and inward Tranquillity; and this Happiness, so suitable to the Immortality of our Souls and the eternal State we must live in, is only to be met with in Religion.

XXXI.

On CONTEMPT of RICHES.

When *Alexander* saw *Diogenes* sitting in the warm Sun, and asked what he should do for him? He desired no more, than that he would stand out of his Sun-shine, and not take from him what he could not give him.

XXXII.

On GENEROSITY.

Alphonfus, King of *Sicily*, being asked what he would reserve for himself, who gave so much away? Even those Things, said he, that I do give; for the rest I esteem as Nothing.

XXXIII.

Mark Antony, when depressed, and at an Ebb of Fortune, cried out, That he had lost All, except what he had given away.

XXXIV.

XXXIV.

Cyrus, the first Emperor of *Persia*, obtained a Victory over the *Affyrians*; and after the Battle, was so sensibly touched with seeing the Field covered with dead Bodies, that he ordered the same Care to be taken of the wounded *Affyrians*, as of his own Soldiers, saying, They are Men as well as we, and are no longer Enemies, when once they are vanquished.

XXXV.

On MODESTY.

Socrates being told, that the Oracle at *Delphos* had declared him to be the wisest Man in all Greece, said, *There was nothing in him to verify that Declaration, but this; that all he knew was, that he knew nothing; when others, who were not wise, reckoned themselves to be so.*

XXXVI.

Against PASSION.

Plato, speaking of passionate Persons, says, they are like Men who stand on their Heads; they see all Things the wrong Way.

XXXVII.

On CONTENTMENT.

Socrates, speaking of Contentment, said, It is the Wealth of Nature, for it gives every Thing we want and really need.

XXXVIII.

Solon, being asked by *Cræsus*, who in the whole World was happier than he? He answered, One *Tellus*; who though he was poor, was a good Man, was content with what he had, and died in a good old Age.

XXXIX.

Gyges, the rich King of *Lydia*, enquired of the *Oracle* who was happier than himself; the *Oracle* answered, One *Aglaus*, who was a poor *Arcadian*, contented with a little; who measured Happiness, not by the Abundance of Riches, but the Tranquillity of the Mind.

XL.

On HEROIC VIRTUE.

Zenobia, Queen of *Palmyra*, being led in Triumph by the Emperor *Aurelian*, bore it with such an undaunted Spirit, that she procured her Liberty, and conquered her Triumpher. So much is a Mind, that is prepared with Virtue, heightened, rather than disgraced, by Misfortunes!

XLI.

On ENVY.

Zoilus found Fault with *Homer's* Poems. True Merit always gives those who are envious and ill-natured the utmost Uneasiness.

XLII.

XLII.

Against INTemperance.

Alexander when inflamed with Wine, cut off his best Friend; and executed, in one unguarded Moment, what he repented of all his Life after.

XLIII.

On LOVE *for our* COUNTRY.

Rutilius being told, in his *Exile*, that for his Comfort there would be ere long a *Civil War*, which would bring all the *banished Men* home again. God forbid! said he; for I had rather my Country should *blush* for my *Banishment* than *mourn* for my *Return*.

XLIV.

Xenophon, hearing that his Son died courageously in Battle, was so far from being concerned at it, that he rejoiced; and thanked the *Gods* for sending him so brave a Youth, who was proud of dying for the Good of his Country.

XLV.

On DEATH *and* ETERNITY.

In the Grave there is no Distinction of Persons; which made *Diogenes* say, when searching a Charnel-house, that he could find no Difference between the Skull of King *Philip* and That of a common Man.

XLVI.

XLVI.

Socrates, on the Day of his Execution, in Discourse with his Friends on the Immortality of the Soul, said, Whether God will approve of my Actions or not, I cannot say; but this I am sure of, that I have at all Times made it my Endeavour to please him; and I have great Hopes that this my Endeavour will be accepted by him.

XLVII.

Cardinal *Wolsey*, one of the greatest Ministers of State that ever was, poured forth his Soul in these sad Words; Had I been as diligent to serve my God as I have been to please my King, he would not have forsaken me now in my grey Hairs.

XLVIII.

Cardinal *Richelieu*, being ask'd one Day by a Friend, why he was so sad? replied; The Soul is a serious Thing; it must either be sad here for a Moment, or be sad for ever.

XLIX.

Cardinal *Mazarine*, having made Religion wholly subservient to the *secular Interest*, discoursing one Day with a Doctor of the *Sorbonne* concerning the Immortality of the Soul, and Man's eternal State; said, weeping: O my poor Soul! whither wilt thou go? And afterwards seeing the *Queen-Mother*, said to her, Madam, your Favours have undone me; and were I to live my Time over again, I would be a Capuchin, much rather than a Courtier.

L.

L.

Sir *John Mason*, Privy-Counsellor to King *Henry, VIII, &c.* upon his Death-bed, delivered himself to those about him to this Purpose ;
 “ I have seen Five Princes, and been Privy-
 “ Counsellor to Four. I have seen what is
 “ most remarkable in foreign Parts, and been
 “ present at most State-Transactions for thirty
 “ Years together ; and have learnt This, after
 “ so many Years Experience, that Seriousness
 “ is the greatest Wisdom, Temperance the best
 “ Physick, and a good Conscience the best
 “ Estate : And were I to live again, I would
 “ change the Court for a Cloyster, my Privy-
 “ Counsellor’s Bustle for an Hermit’s Retire-
 “ ment, and the whole Life I lived in the Pa-
 “ lace, for one Hour’s Enjoyment of God in
 “ the Chapel : All Things else forsake me,
 “ besides my God, my Duty, and my Prayer.”

LI.

Sir *Walter Raleigh*, looking on the Monument of a Prince, made this *Reflection* ; O just and mighty Death ! what none have dared to do, thou hast done ; and Him, whom all the World have flattered, Thou alone hast cast out of the World and despised. Thou hast drawn together all the far-fetched Greatness, all the Cruelty and Ambition of Man, and covered it all over with these two narrow Words, *Hic jacet.*

We shall add but one Reflection more, from the universally-admired Mr. *Addison*, which is
 too

too beautiful to be omitted ; and we flatter ourselves a very natural Conclusion of these serious Amusements.

“ When I look upon the Tombs of the
 “ Great, (says he) every Emotion of Envy dies
 “ in me ; when I read the Epitaphs of the
 “ Beautiful, every inordinate Desire goes out ;
 “ when I meet with the Grief of Parents upon
 “ a Tomb-stone, my Heart melts with Com-
 “ passion ; when I see the Tombs of Parents
 “ themselves, I consider the Vanity of griev-
 “ ing for those whom we must quickly follow ;
 “ when I see Kings lying by those who deposed
 “ them ; when I consider rival Wits placed
 “ Side by Side, or the holy Men that divided
 “ the World with their Contests and Disputes,
 “ I reflect with Sorrow and Astonishment on
 “ the little Competitions, Factions, and De-
 “ bates of Mankind ; when I read the several
 “ Dates of the Tombs, of some that died as
 “ Yesterday, and some six hundred Years ago,
 “ I consider that *Great Day*, when we shall all
 “ of us be Contemporaries, and make our
 “ Appearance together.”

F I N I S.